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STUDY CENTER NEWS

Executive committee :

Just before the summer an executive committee for the Study Center was formed, and the center is now functioning under the auspices of the NCC. The members are: Rev. *Tsunetaro Miyakoda*, General Secretary of the Japan Bible Society (chairman)—Dr. *Tetsutaro Ariga*, professor of Kyoto University (vice-chairman)—Dr. *Chitose Kishi*, president of the Japan Evangelical Lutheran Church (secretary)—Rev. *Kiyoshi Hirai*, General Secretary of the National Christian Council (recording secretary)—and Rev. *Harry Thomsen*, missionary of the Christian Mission to Buddhists (treasurer).

Conferences, guests and round table discussions :

During the last three months the Study Center has been visited by a large number of guests, including missionaries, scholars, etc. from several countries abroad. The facilities of the library has also been used by a number of people who wanted to know more about the various religions of Japan. As has already been mentioned in an earlier issue of the JR, two rooms are available at the Study Center for people who would like to stay while studying.

The largest single group of visitors was a group of 16 pastors and laymen from the Evangelical Lutheran Church in the USA. The Study Center arranged for them a two-day conference in Kyoto, including visits to *Tenrikyo* where they met with the patriarch, *Nakayama Shozen*, to the Buddhist *Tendai* headquarters on the top of Hiei-san, and several other places.

One of our guests was professor of missions, Dr. *Pierce Beaver*, from Chicago University. On the occasion of his visit two round table discussions were arranged at the Study Center, one with some

of the leading Shinto priests and scholars in the Kyoto area, one with some of the leading Buddhist scholars (and the famous *Zen* master *Yamada Mumon*) in the same area. As the space is limited it will not be possible to give a report on these extremely interesting confrontations.

Statistics of the JR :

The present issue has been raised to 1,700 copies from the former 1,000 copies. *The subscription rate is 1,000 yen pr. year*, pastor's rate 500 yen. We have distributed the JR regardless of receiving the subscription money or not—our main aim being to reach the Christian world in and outside of Japan with what we regard as relevant or even important information and news. However, without identifying ourselves with Shylock, and without insisting upon a 'pound of flesh', we are happy for every check or recommended letter which finds its way through our door—printers being printers, and money being money the continuance of this quarterly depends on the support you, and only you, can give.—We are happy to see the contributions in the third quarter of the year rise from 12,000 yen to 50,500 yen—but let not our happiness prevent you from making us more happy !

Looking forward :

The second article on 'Religions of Japan' appears in this issue ('*Ittoen*')—the next issue will bring an article on the '*Yamabushi*' (Buddhist mountain climbers)—and every issue in the foreseeable future will bring an article on one of the religions of Japan, mainly the New Religions.

A "RELIGIOUS MAP OF JAPAN" and a "BIBLIOGRAPHY OF JAPAN'S NEW RELIGIONS" have been made and will be sent to you in the beginning of November. The map should be of help to you in pointing out what religions are centered in your area, and the bibliography should enable the interested to pursue their studies

of Japan's New Religions. The bibliography will be the first of its kind to be published on the New Religions.

Incidentally a book on "THE NEW RELIGIONS" is also almost completed.

Together with this issue of the JR we take pleasure in presenting to our readers a copy of "A GUIDE TO RISSHŌ KŌSEI KAI", one of Japan's largest and most active New Religions. It is our hope in the future now and then to supply our readers with various kinds of source materials for your study of Japan's religions.

As you will realize that these and other future projects are greatly increasing our expences, we hope that your contributions to the Study Center may likewise increase.

THE INTERNATIONAL INSTITUTE FOR THE STUDY OF RELIGIONS

It is of great importance to all missionaries and pastors, particularly those residing in the Tokyo area, to know about the International Institute for the Study of Religions led by William P. Woodard. At Woodard's institute in the National YMCA Building a well-equipped library and all kinds of material is available to the student of Japanese Religions. Also the International Institute arranges various conferences where the adherents of different religions meet and are confronted with each other.

It is the aim of the Christian Study Center to work in fruitful cooperation with the International Institute, and it is our hope that missionaries and pastors will avail themselves of the facilities of the said Institute.



THE MEETING OF EAST AND WEST ON THE JAPANESE SCENE*

BY TETSUTARO ARIGA

Introduction :

About the fact that East and West are actually meeting in Japan there can be no dispute. But when we are asked just how they are meeting or what is the significance of the fact for the present and future of Japan as well as of the world, different answers may be offered. My own approach is to study our subject by singling out certain mental traits of the Japanese that seem to have great bearing on the matter. I will discuss them under the following five headings: 1. flexibility, 2. selectivity, 3. comprehensiveness, 4. love of forms, 5. zeal for specialization.

I. Flexibility :

It is impossible for us to discuss Japanese culture without reference to a series of foreign influences. These came in first from Korea and China, then from Portugal and Spain. Even to the closed Japan of *the Tokugawa* period some Dutch influences reached, though in an extremely limited way. Since 1858, and on a larger scale since 1868, both the government and the people of Japan have been positively taking in western civilization. So if you take any aspect of Japanese culture and analyze it into its component factors, you may get a number of foreign influences and nothing else. Is Japanese culture, then, merely a product of slavish imitation? It is undeniable that there are plenty of imitations and copies of foreign patterns; but it is not entirely correct to say that the Japanese mind is but a passive recipient. For it seems that it has always been at work selecting, accepting, com-

* This paper was read at a conference of Japanese and American scholars sponsored by Tokyo University in August, 1956.

binning, adapting, and assimilating various cultural elements coming from outside.

Such a mentality may be better characterized by calling it flexible than by calling it imitative. It is always sensitive—sometimes too much so—to what is going on in other parts of the civilized world and is ever ready to respond to whatever new cultural stimuli come in.

II. Selectivity :

Although the Japanese mind has accepted many foreign cultural influences, it has not done so without discrimination. A number of motives may be found for each act of selection, but generally speaking, political and utilitarian motives loom large. For instance, when Francis Xavier brought Christianity in the mid-sixteenth century it was welcomed by certain daimyos who desired to have trade relations established with the western powers. But in 1587 *Toyotomi Hideyoshi* banned the missionaries while still wanting to deal with the western merchants. Still later, discovering that it was impossible to continue foreign trade and shut out Christianity, the Tokugawa government decided to get rid of both, and closed the door of the country.

The same sort of attitude may be observed with regard to the period around and subsequent to *the Meiji* Restoration of 1868. Since the government strongly felt the need of making Japan a modern nation, they welcomed above all science and techniques. But they believed Japan had enough religious and moral heritage, and tried to avoid Christian influences as much as possible. As a result, the kind of western civilization Japan has accepted may be called "western civilization minus Christianity". Western ideas and methods were received only in so far as they could contribute toward making the country strong and prosperous under the emperor system.

The collapse of this system in consequence of the last war has caused great vacillation of mind. While the majority take the western type of democracy seriously, there are also people who are attracted

by the Soviet way of socialization. Some, especially among younger people, have gone over to nihilism; but perhaps a larger number of them are finding their satisfaction in dialectical materialism or in existentialism. On the other hand, there seem to be more people than before who are interested in Christianity. At least, there is today hardly any prejudice against Christianity except in rural areas; and there is a growing number of people who seriously are trying to understand it as a basic historic factor of western civilization.

III. Comprehensiveness :

First from the continent of Asia, later from Europe and America, Japan has adopted various cultural elements during the last fifteen centuries. In the course of time they have been so well amalgamated that you may call our culture here Japanese culture despite the variety of sources that supplied its elements. Yet there has never been developed a logically consistent system of culture. It often happens that some mutually contradictory ideas are held without any regard to logical consistency. For centuries the Japanese have believed in both Shinto and Buddhism. Today you may come across a young person in whom Nietzscheism, Marxism, Kirkegaardianism, and Zen-Buddhism all co-exist! He may call himself a Buddhist or even a Christian. But that perhaps does not mean much. He should rather be called a typical Japanese, as long as he is not bothered by the inconsistency of ideas and thoughts that are in his mind.* In other words, his mind works intuitively rather than rationally.

Of course we have more consistent Shintoists, or Buddhists, or Christians, and that some real intolerant ones, too. But on the whole Japanese people are broad-minded and tolerant. Just as they enjoy eating *sashimi*, *shumai*, and beefsteak, drinking beer, *sake*, wine, and

* By saying this I do not mean that religious belief does not make any difference. There is actually some recognizable difference in thought and behavior between Christian and non-Christian Japanese. My analysis, however, may help those who are interested in Christian missions in this country see deeper into the roots of their problems.

even whisky, in one and the same meal, they take pride in the richness of ideas coming from all quarters rather than in the consistency with which these are combined or selected. This is what I mean when I say the Japanese mind is comprehensive.

IV. Love of Forms :

The most creative aspect of the Japanese mind may perhaps be found in its aesthetic activities. It is fond of discovering forms everywhere. Thus quite formalized manners and etiquette have been developed, to which every cultured person is expected to conform. Thus the ordinary custom of tea-drinking has been refined into an elaborate tea-ceremony. In a similar way the act of arranging flowers for ornamental purposes has developed into the art of *ikebana*. The person who first discovered or set certain forms becomes the founding master of a school. This tendency is recognizable in almost every department of our culture. You will find there schools, masters, and their successors. And the order of succession is in many cases hereditary. Whether it is tea-ceremony, flower-arrangement, poetry, painting, music, swimming, fencing, horsemanship, religion, or philosophy, it is a master-pupil relationship that has preserved the original forms of a great founding master in the field.

This cultural tendency has certainly been a cause of much conventionalism from which today we Japanese are trying hard to free ourselves. But it should be noted that the Japanese love of forms is not in itself identical with formalism. On the contrary, the original forms taught by a master are results of his creative imagination and abstraction. And the pupils who have mastered them can thereby penetrate into the spirit of the master who produced them. Forms then become symbols to which certain mystic qualities are attached. Then they cease to be mere externals. Today this sort of master-pupil relationship is often called feudalistic. But even those who consider themselves enlightened intellectuals are fond of talking about "schools". Whenever they meet a historian or a philosopher from

abroad, the first question they ask is likely to be, "To which school do you belong?" or "Whose theory are you expounding?"

V. Zeal for Specialization :

Closely related to the love of forms is a zeal for specialization. For one's love of forms makes him strive after refinement and perfection; and the shortest way to attain them is to concentrate his mind and energy on one thing. A painter like the late Sotaro Yasui who did not want to know anything outside his own domain of painting is sure to be an object of admiration. Indeed, versatility is also admired and there is no lack of versatile persons in this country. But a scholar, for instance, who has devoted his whole life exclusively to a certain particular line of study to the neglect of everything else in the world is more likely to be acclaimed as a truly scholarly person.

Specialization is of course important for cultural progress, but too much emphasis on it may easily breed sectionalization. To take the case of a university, specialization tends to make the mutual contact of scholars of different lines more and more difficult. Love of specialization, moreover, may also tempt people to minimize or even disregard broader common grounds. I recall a story, which I heard more than thirty years ago, of a Japanese boy studying in America. He wanted to earn some dollars by getting a cooking job in a home. So he went to a friend of his, also a Japanese, and asked him to teach him how to cook. The latter said: "The most important part of cooking is pie-making. If you can bake an excellent pie, you will immediately be recognized as an expert cook. And the most important part of a pie is its crust. So I'll teach you how to make a good crust." He then showed him a recipe for pie crust and let him try it. The student finally succeeded in baking a good crust. So he went to a home where he was hired as cook. But he was greatly embarrassed when he realized that he had learned only the making of a crust but knew nothing about preparing the filling!

I think this story eloquently reveals a characteristic trait of

Japanese mentality. Japanese people have often a good understanding of the most subtle parts of western culture but do not want to pay much attention to what is more commonplace and elementary. They may have learned to make an excellent pie crust but do not always think the making of fillings is important.

Conclusion :

I have not discussed the meeting of East and West in Japan as a problem of Buddhism vs. Christianity or Confucianism vs. Greek philosophy. For both Buddhism and Confucianism were also originally alien to the Japanese mind. Rather I have tried to call attention to certain traits which seem to me inherent in it. I do not by any means pretend to be exhaustive. But these five traits may be enough to start a discussion. Of course, we have to rethink the problem in view of the total situation in which present Japan is placed. Now that old authorities have fallen to the ground, the Japanese mind has no criterion ready whereby it may appraise things coming from outside and re-appraise things that are already here. However, it has to find out its own way. So we have to see whether these five traits can yet have their functions in this democratic age. As I see it, they are in themselves not necessarily undemocratic, although they have acquired in the course of history feudalistic coloring. But I think it is equally true that they have no positive power to produce a democracy. We see that at the root of western democracy there are the Greek *logos* and the Hebraic-Christian sense of personal commitment. These ought to be more thoroughly understood and appropriated by the Japanese. But this will not mean the destruction of these five traits of mind. Flexibility, selectivity, comprehensiveness, and the love of perfection and subtlety will all find their places in a new democratic setting and will be able to produce genuinely good things for the future of mankind.

HOW TO GAIN A DEEPER KNOWLEDGE OF JAPAN

All missionaries and pastors agree on the necessity of learning the Japanese language, and almost everybody agrees—at least in theory—on the necessity of studying the Japanese way of thinking as it is reflected in the culture and religions of Japan. The language is only the facade of the Japanese mind—in order to get inside the facade more than the study of the language is required.—

The question is how to do it? And there can be no doubt that the future missionary, during his first two years of stay in Japan, should have regular courses in Japanese culture and religion alongside with the studies of the language. This could be done at various universities in the Tokyo and Kyoto areas—another possibility would be a Missionary Academy, but more about this another time. Now only a suggestion as to how this study could be carried on *after* the two initial years.

In Kyoto several missionaries and teachers, esp. from the Doshisha University, have formed a 'Portfolio Group' which meets the last Friday of every month. The persons involved have each been assigned his area: Buddhism, education, politics, New Religions, the Japanese mind, etc.—and each one gives a five or ten minutes talk on his subject. Sometimes a special subject is chosen for the whole program. And in the case of religious subjects the talk can be combined with an excursion to one of the religious centers in the neighbourhood.

In this way, by a minimum of effort and perspiration, it is possible to keep abreast of all the developments in ever-changing Japan. It is suggested that you do the same—at a monthly missionary gathering or '*bokushikai*', or in whatever group or context that will serve your special situation best.

日本に於ける東西の出会い(要旨)

有 賀 鐵 太 郎

嶋 屋 康 男 訳

序

東と西とが現実には日本で出会っていることは疑いない。しかし、両者がどの様に合流しているか、又それが日本並びに世界の現在と未来に対しどのような意義を持っているかと問われる時、いろいろな答が出されるだろう。私は日本人の心理的特質を選び出すことによって、この問題を研究したい。以下、1. 柔軟性、2. 選択性、3. 包容性、4. 形式の愛好、5. 専門化への熱意、の5項目に分けて論を進める。

1. 柔 軟 性

多くの外国の影響を無視しては日本文化を語ることはできない。これらは先づ始めに朝鮮と中国から、次にポルトガルとスペインから来た。徳川の鎖国時代にも非常に限られていたとはいえオランダの影響があった。1858年以来、大規模には1868年以来、日本政府と国民は積極的に西洋文明を取り入れてきた。だから日本文明の中から数多くの外国からの影響を取り出すことができる。では日本文明は単に奴隸的模倣の産物なのか？ 多くの模倣があり、模倣があることは否めない。しかし日本人の精神は全く受容的だといえは間違いである。というのは、それはいつも外から入る文化的諸要素を選び、受取り、結びつけ、調整し、同化してきたからである。

その様な心理は模倣的というよりは柔軟的であると特徴づけた方がよい。この心理はいつも外部の文明世界の出来事に敏感であり、新しく入る文化的刺激にすぐにも対応できるのである。

2. 選 択 性

日本人は多くの外国の文明を受け入れてきたけれども、無差別にそうしたのではなかった。取捨選択の動機は多くあるが、一般的に政治的、功利的動機が大きい。例えば、フランシス・ザビエルが16世紀にキリスト教を伝えた時、それを歓迎した大名は西洋諸国と貿易をしようとした。1587年、豊臣秀吉が宣教師を締め出した時でも、なお西洋の商人と取引しようとした。後に、貿易しながらキリスト教の締め出しが不可能だとわかると、徳川政府は両方を追っ払い、鎖国をした。

同じ態度は1868年の明治維新の時とその後でも見られる。政府は日本を近代国家にするため特にあらゆる科学と技術を歓迎した。しかし日本には宗教的・道徳的遺産が充分あると信じたので、できるだけキリスト教を排除しようとした。その結果、日本の受け入れた西洋文明は「キリスト教を除去した西洋文明」だと呼ばれよう。西洋の思想と技術は、日本を強力な帝国にするに役立つ限りに於てのみ受け入れられたのである。

今次の大戦の結果たるこの体制の崩潰は強く日本人の精神を動揺させた。大多数の人が真面目に西欧民主主義を受け取る一方、ソビエト社会主義に魅了される人がある。特に青年の中にはニヒリズムに走る者もある。しかしまた多くの青年は弁証法的唯物論や実存主義に満足している。他方、キリスト教に関心を寄せている人は以前よりも多い。少なくとも農村を除いては、キリスト教に対する偏見は殆んどない。又キリスト教を西洋文明の基本的要素として理解しようとする人が多くなっている。

3. 抱 容 性

日本は15世紀間に、まずアジアから、次にヨーロッパおよびアメリカから多くの文明の諸要素を受け取った。時の経過と共に、それらは非常にうまく融合されたので、我々の文明は日本文明と呼ばれうる程である。しか

し、論理的に統一された文化体系は発展しなかった。時には互いに矛盾する思想が、非論理的に保持される事がある。幾世紀にわたって日本人は神道と仏教を信仰した。今日では、ニーチェ主義、マルキシズム、キェルケゴール主義、禅宗の思想が互に共存しあっている青年に出会うこともある。彼は自分では仏教徒だ、又はキリスト教徒だと云うかも知れないが、自分が諸思想の論理的矛盾に気づかない限り、かれは典型的な日本人と呼ばれるべきである。換言すれば、彼の精神は理性的というよりも直感的に働くのである。勿論、首尾一貫した神道人、仏教徒、キリスト教徒もいる。しかし全体としてみれば、日本人は鷹揚であり寛容的である。同じ食事の時に、さしみ、シューマイ、ビフテキを食べ、ビール、酒、ぶどう酒、ウイスキーを飲むように、彼等は諸思想の統一性よりも外部からくる諸思想の量に誇りを持つ。日本人の精神が包容的であるという意味は以上の事をいうのである。

4. 形式の愛好

日本人の精神の最も創造的な面は美的活動に見出される。それはあらゆる所に形式を発見しようとする。そこで文化人なら誰でも従わねばならない全く形式化された作法やエチケットが作られたのである。例えば茶を飲む時の普通の作法が精巧な茶道にまで洗練されたのである。同じ様に装飾の目的に活けられる花も花道に発達したのである。最初に形式を発見した人が一派の創始者になり師匠になる。この傾向は日本文化の殆んど部門に見出される。そこには、流派があり、師匠があり、その後継者がいる。しかも相続は世襲によって行われる。茶道・花道・詩歌・絵画・音楽・水泳・剣道・馬術・宗教・哲学の何れであろうと、師弟関係によって、創始者の元の形が保持されてきている。

この傾向は、今日の日本人が除去しようと努めている、因襲主義の原因になった。しかし日本人の形式愛好は形式主義フォーマリズムと本質的に同じではない。

反対に、師匠によって教えられた最初の形式は彼の創造力と抽象力の結果である。だから形式に熟達した弟子は、それを創作した師匠の精神をよく洞察することができる。形式はそのとき象徴となり、それは神秘的性格を持つ。今日、この師弟関係はよく封建的と呼ばれる。しかし近代的知識人だと思っている人でも流派や学派について語るのを好む。外国からの歴史家や哲学者に会う時、彼等の発しそうな最初の質問は「あなたはどの学派に属していますか？」又は「誰の理論をあなたは説いているのですか？」という質問である。

5. 専門化への熱意

専門化への熱意は形式の愛好に密接に結びついている。というのは、人が形式を愛好すれば、洗練と完全を求めるようになるからである。それらを実現する最短距離は一事に精神とエネルギーを集中することである。自分の絵画の領域以外は何も知ろうとしなかった故安井曾太郎の様な画家は確実に賞賛的になる。多能多才もまた確かに賞賛されており、その様な人物にも事欠きはしない。しかし一般的に、他のあらゆる領域を犠牲にしてもただ一つの研究に生涯を捧げた学者が真の学者だと賞賛されがちである。

専門化は勿論文化の発展にとって重要である。しかしそれをあまり強調すると部門の孤立化を生むことになる。大学の例をとれば、専門化は異った領域の学者の接触をだんだん困難にする。それ以上に、専門化によって、人は広い共通の地盤を軽んじたり無視したりするようになる。

結 論

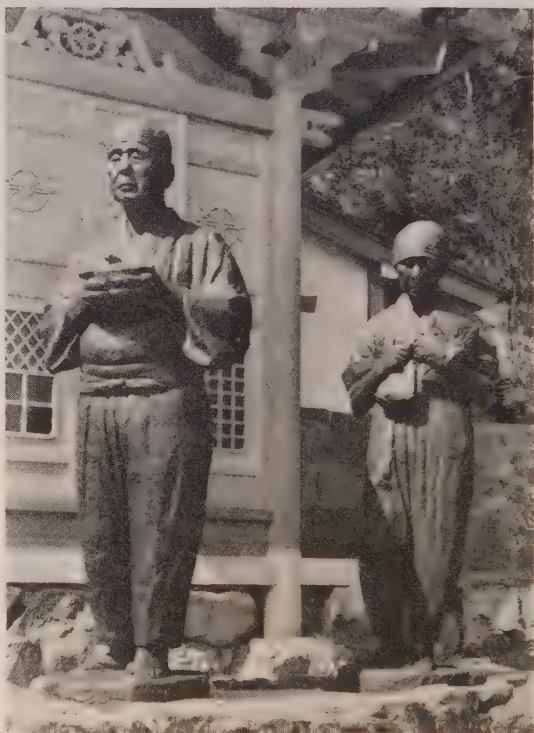
私は今まで日本に於ける東洋と西洋の合流を仏教対キリスト教、儒教対ギリシヤ哲学の問題として論を進めなかった。というのは、もともと仏教も儒教も日本人にとって異質のものであったからである。私は日本人に固

有と思われる特質に注意を喚起したのである。私は決してすべてをつくしたとは思わない。しかしこの五つの特徴から、議論を進め得ると思う。勿論、現在の日本が置かれている全体的状況をみた上で、この問題を再考しなければならない。古い権威が地に落ちた現在、日本人は外部からくる物事を評価したり、すでにある物を再評価する場合の基準を持ち合わせていない。だぜ私の見るところでは、これらの五つの特徴は、時の経過と共に封建的色彩をおびてきたとは言え、本来的には必ずしも非民主的ではない。しかし同時に、それらが民主主義を作りだすための積極的力を持たないという事も正しい。我々は西洋民主主義の根底にギリシア的理性とヘブライ的、キリスト教的献身的誠意とがあることを知っている。日本人はもっと此等をよく理解し、自己の物にすべきである。しかし、この事は此等の五つの心理的特質をこわすものではない。柔軟性、取捨選択性、包容性、完全と精緻との愛好は新しい民主主義の土台の上に落着く場所を見出し、人類の未来に対し真によい物を生産することができよう。

ITTOEN, THE GARDEN OF ONE LIGHT

BY HARRY THOMSEN

All depending upon the definition *Ittōen* (一燈園) could be called a *village*, a *religious movement*, or a *person*. As a village it consists of the *Kōsenrin*—situated in Yamashina on the outskirts of Kyoto—where the rather insignificant number of three hundred people are 'living' *Ittōen* and demonstrating its ideas. As a religious movement it is anything but insignificant, and it is hardly



an exaggeration to say that its impact is felt throughout the country making the study of *Ittōen* a 'must' for the person who sincerely wants to grasp the religious situation in Japan. Finally as a person *Ittōen* is centered in its founder and present leader, *Nishida Tenkō*, who by many is called the greatest religious personality of Japan today. *Tenkō-san*, as he is called, and *Ittōen* are so intimately connected that

an article on *Ittōen*—to give a true picture—must start with and center on the life and thoughts of *Tenkō-san*.

The Voice of an Infant

Tenkō-san, who at present is 88 years old, led in his early thirties a group of one hundred families to Hokkaido as part of a large-scale agricultural project. He could have lived a life in wealth and leisure, but somehow he found no satisfaction, and finally left Hokkaido seeking a new way of life.—The turning point came in 1905, when he was fasting in a small temple at Nagahama—after three days he had a kind of revelation on hearing the voice of an infant crying out for its mother's milk and stopping after drinking the milk—the child and its mother became to *Tenkō-san* an image of man's situation: the infant receives and is happy, the mother gives and is happy—thus men should cease struggle and strife and be happy in giving as well as in receiving.

'Rotō', a life in service



Tenkō-san gave away all that he owned and decided to live a life in altruism putting all his trust in 'the Light'. He started working for others, often the dirtiest kind of work, and never asked for remuneration. His penniless life in service attracted deep attention from spiritually-minded people, and gradually as followers gathered around him '*Ittōen*' was created. In 1928 a rich man donated to *Tenkō-san* a

25 acre piece of land in Yamashina, and *Tenkō-san* and his followers settled down there, giving it the name of *Kōsenrin*.

**The Ittōen brotherhood
at Kōsenrin**

Is built on the following three main principles:



1. **Simplicity and non-possession.** The members of the *Kōsenrin* have no private property—everything belongs to the brotherhood, which distributes all necessary things, e. g. the simple standard clothes, to each single individual.

Food is made in the village kitchen which can take care of about five hundred empty stomachs. The food, simple but nourishing non-meat dishes, is eaten at low wooden tables in the common dining-room.

There is no shortage of floor space in *Kōsenrin*. An example of simplicity, that all can follow, is set, namely the so-called, '*Johan-rō*', according to which every person is to have only one and a half *tatami* mat (about 3 square meter)—giving a family of four 6 *tatami* and leaving the bachelor with only 3 square meter.

The life of simplicity and non-possession is not thought of in financial terms but is regarded as a way of self-denial and character-training. *Tenkō-san* puts it this way: "Let not the center be the self but the whole, not pleasure but self-renunciation—then there will be peace on earth". Or "In having nothing lies inexhaustible wealth".

2. **Worship of God through all religious truths.** The symbol of *Ittoen* is quite interesting. It consists of the swastika, the 'teeth' of which form a circle—the center of the swastika forms a cross and

in the background is the sun. The symbolism is: by the rays of the Light Buddhism and Christianity melt into one and form the circle of harmony.

The same idea is shown in the first part of the '*Ittōen Prayer*': "Let us be born anew and have our being by the providence of the Light. Teach us to worship the essence of all religions, and help us to learn the one ultimate truth."

Accordingly there are people of various religions in *Ittōen*. Among the leaders are several *Zen* Buddhists, and also a former Baptist minister and a former Methodist teacher at the Doshisha University (both still regarding themselves as Christians). In the morning a

churchbell is struck, and in the evening a temple bell sounds over the compound. The service, at 6 o'clock in the morning and in the evening, is predominantly *Zen* in form, but among the various Buddhist sutras in the scriptures we will also find the Sermon on the



Mount and the Lord's Prayer, which are used on several occasions, just as the birthdays of both Buddha and Christ are celebrated.

Tenkō-san, however, never talks in terms of Buddhism or Christianity or Buddha and Christ, but in terms of the *Light* (光), or rather '*funi no kōmyō*' (the Light that is *not two*). An infinite omnipotent reality embodying ultimate truth. *Tenko-san* puts it this way: "He believes not only in God, not only in Buddha, or in Confucius alone, for he believes that all of their essence are within the gate of One and Only Light." The latter citation is from the *Ichijijitsu* (One Fact of Life) which is used at the service every morning. Incidentally this is the background for the name of '*Ittōen*': the Garden of One

Light.

It is not difficult to see the affinity with the Quakers, with whom *Ittōen* is in close contact.

3' Life in service and action. This is probably the central point of *Ittōen*. Nothing is emphasized more than life in action and service. *Tenkō-san* refuses to call *Ittōen* a religion, and calls it '*seikatsu*' ('living', or 'a way of life')—he also says: "it is useless to argue—go and do it!" or "There are truer prayers in one's devoted work than in prostrating oneself before an altar." or "Things which you think you have earned are worthless and perishable. Only the toil which you have undertaken with the sweat of your brow is that which is imperishable and noble."

As a practical demonstration of this life in service all the members of *Ittōen* now and then go out and do all kinds of work free of charge. Best known are they for the '*rokuman gyōgan*' (六萬行願), the cleaning of other people's toilets, which takes place once a week. Each having a towel with the symbol of the *Ittōen* around their heads, and a bucket under the arm they gather at the schoolyard, sing the '*rokuman gyōgan*' song and walk in a single file through the village, across the bridge where those who are staying at home bow in silent greeting, out to the town or village where they clean latrines on that occasion.—This form for service may seem strange, not only to Westerners, and the '*rokuman gyōgan*' has been the target of many jokes (because of it *Ittōen* has been called the WCC of Japan!), but there can be no mistake about the sincerity of the people who perform it—they regard the '*rokuman gyōgan*' as an important means towards world peace and call it a kind of 'prayer in action'. That the toilet cleaning was chosen as a special way of serving was no doubt due to the fact that this work is regarded as one of the lowest and most contemptible—and its psychological effect on the doer as well as the receiver is undoubtedly great. *Tenkō-san* once was asked by a missionary: "Why have you

chosen this unproductive and rather negative kind of service?"—and gave this interesting answer: "Jesus was a noble man—he washed the feet of his disciples!"

A special feature of the life in service is the two *Swa Raj* drama troupes which perform every year throughout the country, esp. in prisons and penitentiaries. The dramas are based on the religious and moral principles of *Ittoen*, and they are seen by an enormous number of people.

The *Swa Raj* dramas is one of the main reasons for the tremendous influence of Ittoen. Another reason is the training meetings—from the 7th to the 10th every month—where a large group of young people is gathered for special training in the '*rokuman gyōgan*', the '*rotō*', and on the whole all the principles of *Ittōen*. Business managers, interested in moral and religious questions, from all over the country send their young employees to these training courses—and consequently the influence of Ittoen on many business firms and companies throughout the country, fx. the Chichibu Cement Company, is quite considerable. The training courses started about 30 years ago, and until now about 200,000 people have attended them.

Other activities at the Kōsenrin

As a means of support the *Kōsenrin* has rice-fields, vegetable gardens, bamboo groves, etc. where work is carried on.—Another important part of the compound is the printing house, which has carried on for more than 30 years—the *Ittōen* monthly magazine '*Hikari*' is published here.

Unique and interesting is the school system. The tiny village of about 300 inhabitants has within its compound a school system that takes the children from kindergarden through university. The teachers in elementary school are from the *Kōsenrin*, but most of the teachers from the high school and the university are from outside *Ittōen*, from various schools in Kyoto, men who take a special interest in *Ittōen* and therefore teach without remuneration.—The way of teaching is

based on the *Ittōen* way of life, and it is probably the only schools in Japan where the teachers are titulated "uncle" and "aunt".

More about Tenkō-san

Tenkō-san has probably been influenced by Christianity in his youth—he mentions himself that the words which left the deepest impression on him in his youth were: "give away all that you have, and then take up my cross and follow me".

Some of his most frequently used words show the influence of Christianity, e.g.: "Genuine religious ecstasy will come only after you have borne your cross"—"Serve with no thought for rewards and things will be given you when you need them".—"One who tries to gain will die: one who gives will live."—"Respect all men, give thanks for all things, and be diligent in works of gratefulness."

Also *Tenkō-san* studied Zen buddhism for about 10 years in his youth. This, too, is evident from his words: "True faith is self-negation. It is a state in which the self is merged with the cosmos".—"He who has negated himself is Buddha."—"The ultimate negative is the ultimate positive."—"Matter and mind are one." etc.

Apparently Buddhism has made the greatest influence on *Tenkō-san*. Whereas he hardly ever uses the name of God he frequently talks about Buddha—although he usually combines the two in the term 'Light'. In an article in "*Hikari*", March 1959, he says: "between 'cause' and 'effect' lie the limitless events of life. No matter how minute or how large these events may be, they all come within the destiny of cause and effect. For every cause there is an inescapable effect; for a good cause there is no ill effect, neither is there a good effect out of ill cause."—However, in the same article the influence from Christianity is unmistakable: "—true religion may be crystalized in the word of 'penitence'—". But even the word penitence is given a Buddhist colouring:—"Men should be led to atone not only for sins and evils of others in this generation, but also those of even previous generations, including those of other countries."

However, questions like 'Christianity or Buddhism' and 'life after death' etc. do not interest *Tenkō-san*. He maintains that there is only One Light, and that life and man can not be thought of in segments but only as a whole. Asked on philosophical matters he will usually answer: "know less and do more rather than know more and do less" or he will practice 'speaking silence', sitting with a smile on his lips, tracing signs on the ground with his finger. Or he may give an answer, reflecting his deep sense of humour: Death solves all problems. If you have any problem assuredly it is because you have not yet died completely!"

The future of Ittōen

An interesting question is what will happen to *Ittōen* after *Tenkō-san* dies. Will it continue to be a religious movement or a way of life—or will it become another of Japan's numerous New Religions? Although nothing definite can be said on this subject, there is no doubt that the 'One Fact of Life'—recited each day at the service at *Ittōen* by all the participants—bears in it the seed to the deification of *Tenkō-san*.

Ittōen and Christianity

Is it possible that *Ittōen*, with its emphasis that deeds be above words, that faith and life be one, can teach us something? Something that we have once been taught, and may even now ourselves be teaching, but something that we are forgetting to do. Is it possible that the main reason for the growth of the various New Religions in Japan—and for the virtual standstill of Christianity—is the emphasis by these religions on life and our lack of emphasis?—And would it be completely irrelevant to suggest that a similar experiment, not based on syncretism but on Christianity, be carried out somewhere in Japan?

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ZEN AND MEN

Compared with the phenomenal growth of '*shinkō shūkyō*' (the New Religions) '*kisei shūkyō*', 既成宗教, (the so-called Established Religions) are in a period of stagnation or decline. Not infrequently Buddhism is called '*ohaka shūkyō*', お墓宗教, ('graveyard religion')—however, the strength of Buddhism should not be underestimated, particularly in the case of *Zen*. It is curious to see how people, normally not displaying any interest in religion, in the time of crisis or need turn to *Zen*. The following interesting examples, will illustrate this.

One of the famous young stars from the Toho film company was involved in a traffic accident early this year. He was acquitted but feeling the need of inner strength he left the film company temporarily and entered the Buddhist monastery *Tenryūji* in Kyoto to take up *Zen* training. Asked why his answer was: "In this complicated modern world it is necessary to have inner harmony and strength—nowhere is this better obtained than in *Zen*."

The famous baseball player *Yamamoto* was suspended after strik-

ing the umpire in a moment of rage. He is at present studying *Zen* meditation in the *Eiheiji* monastery of *Sōtō Zen* to regain his balance of mind.

A group of 42 bus drivers from Tokyo this summer took a one-week course of *Zen* meditation in the *Engakuji* monastery at Kamakura, where the famous *Zen* master *Asahina* is residing. Their aim was to gain harmony and peace of mind which would enable them to be more efficient behind the wheel in the '*kamikaze*'—traffic of Tokyo.



Zen monks meditating.

一 燈 園 — 光 の 園 —

ハリー・トムセン

一燈園は、村・宗教運動・人を指して名付けられたものである。村としては、300人以上の人が京都郊外の山科に住み、光泉林を形成している。宗教運動としてみると、その影響は日本全国に及び、日本の諸宗教を理解しようとする人に対し一燈園の研究を必須ならしめている。最後に、人としてみると、一燈園は創始者でもあり現在の指導者である西田天香を中心としている。彼は多くの人から現代日本の最も偉大な宗教家であると呼ばれている。「天香さん」—そう呼ばれている—と一燈園は離れがたく結びついているので、この稿も「天香さん」の生涯と思想を中心に進めていきたい。

幼 児 の 声

現在88才の「天香さん」は30代の始め、農業を営む為百家族を率いて北海道に渡った。そこにおれば金持になれたであろうが、彼は満足せず遂に新しい生活を求めて北海道を去った。1905年長浜のある寺で断食をしていた彼は3日目に、母の乳を求めて泣き、飲んだ後立ち止った幼児を見て一種の啓示を受けた。幼児は受けて幸福であり、母は与えて幸福である。人間も争いをやめて、与える事に又受ける事に幸福でなければならない。

路頭（奉仕の生活）

「天香さん」は所有物全部を捨て、「光」に信頼しつつ、無報酬で仕事をした。やがて信者が集り、一燈園が生れた。1928年、ある金持が25エーカーの土地を寄付し、「天香さん」と信者はそこに住みついた。そこは「光泉林」と名付けられた。

光泉林での生活

一燈園は次の三つの原則の上に築かれている。

1. 質素と無一物、「光泉林」の人は私有物を持たない。全て一燈園に属し、一燈園が必要物を各個人に分配する。

質素と無一物の生活は金銭的に考えられるべきでなく、自己否定と人格形成の方法と看做されている。「天香さん」は、「中心を自己ではなく全体に置きなさい。遊びではなく自己否定を中心にしなさい。その時、地上に平和が生れる。」といい更に「何も持たない所に無尽蔵の富がある。」といっている。

2. あらゆる宗教の真理に通じる神を礼拝すること。一燈園のシンボルはきわめて面白い。卍の先を丸くして円を作る。卍の中心は十字架を形成し、その背後に太陽がある。同じ考えは「一燈園の祈」の最初の部分に示されている。「新しく生れ、光の摂理によって存在を与え給え。あらゆる宗教の真髄を拝ましめ、唯一無二の真理を学ばしめ給え。」

従って、一燈園には禅宗の人もおれば元キリスト教徒もいるわけである。礼拝は禅の形式が強い。又お経と共に「山上の垂訓」や「主の祈」が唱えられる。

「天香さん」が語る時は「仏教」か「キリスト教」か又は仏陀と「キリスト」という云い方をしないで、「光」又は「不二の光明」について語る。「天香」さんは、「自分は神や仏のみならず孔子をも信じる。なぜなら自分はそれらの真髄のすべては唯一の光の門の中にあると信じているから。」といっている。

3. 奉仕と行いの生活。これは多分一燈園の中心をなすものである。行いと奉仕の生活程強調されているものはない。「天香さん」は「一燈園」を宗教と呼ぶのを拒み、「生活」と呼んでいる。「天香さん」は「議論をしてもだめである。行ってそれを為しなさい。」といい又、「祭壇の前にひざ

まずくよりも献身的行いの中に本当の祈りがある。」ともいい、更に、「あなたが得たと思っている物は価値なく、廃れて行く。額に汗して働くことこそ不滅である高貴である。」といっている。

実際的には、一燈園の人は皆「六万行願」すなわち便所の掃除を週一回行っている。「一燈園」のマークのついたタオルで鉢巻をし、バケツを持って校庭に集まる。そこで「六万行願歌」を歌い、橋の所で園に残る人々に送られて、町や村に出かけ便所の掃除をする。この奉仕はおかしくみえるかも知れないが、それを行っている人は疑いもなく真面目である。彼等は「六万行願」を世界平面への重要な手段と看做し、それを一種の「行いによる祈り」と呼んでいる。便所掃除が選ばれたのはそれが最も低い軽蔑された仕事の一つだと考えられている為である。従って奉仕を行う者・受ける者に対する心理的効果は大である。「天香さん」はある時宣教師から「どうしてあなたはこのような非生産的・否定的奉仕を選んだのか？」と質問された。これに対し、「イエスは高貴な人であった。しかも彼は弟子の足を洗ったのです。」という面白い答をしたのである。

奉仕生活に二つのスワラジ劇団の活動がある。毎年全国にわたって一特に刑務所等に一公演を行なっている。劇は一燈園の宗教的・道徳的原則に基いており非常に多くの人に見られている。

毎月七日から十日にわたって修業の会が催されている。その時多くの青年が、「六万行願」や「路頭」や他の修業の為に集まる。

光泉林に於る他の活動

生活の手段として、光泉林は田・野菜畑・竹藪・等を持っている。もう一つ30年以上も活動している印刷所がありここで「光」という雑誌が出版されている。

この学校は独特の面白い組織を持っている。この中には幼稚園から大学まである。小学校の先生は「光泉林」の中から出ているが、高校や大学

の先生は大抵外部からきており、「一燈園」に興味をもち、従って無報酬で働いている。「先生」は「おじさん」・「おばさん」と呼ばれている。

「天香さん」について

「天香さん」は若い時にキリスト教の影響を多分受けてきた。若い時の彼に最も深い印象を与えた言葉は「持物を捨てなさい。そして私の十字架を取り私に従いなさい」という言葉だったと彼自身いつている。

彼のよく用いる言葉からもキリスト教の影響をみることができる。「真の宗教的喜びはあなたの十字架を負った後に来る」「報酬の事を考えないで奉仕しなさい。そうすれば必要な時に与えられる」「得ようとする人は死に、与えようとする人は生きる」「あらゆる人を尊敬し、あらゆる物に感謝しなさい。感謝の仕事にはげみなさい。」

「天香さん」は又若い時10年間位禅を研究した。これは彼の言葉からも明かである。「真の信仰は自己否定である。それは自己が宇宙と合一した状態である」「真の否定は真の肯定である」「物質と心は一つである」。等。明かに、仏教は「天香さん」に最も大きな影響を与えた。彼は「神」という名を使わないが、しばしば「仏」について語る。一もつとも「光」という言葉と結びつけているが— 1959年3月の雑誌「光」において、彼はいつている。「因と果の間に無限の生活が営まれる。此等の出来事がいかに小さかろうと久いかに大きかろうと、それらは皆因果の宿命の中にある。あらゆる因に対し、それ相応の果がある。よい因から悪い果は生れない。悪い因からよい果も生じない」。しかし、同じ記事の中でもキリスト教の影響は疑うべくもない。「真の宗教は懺悔という言葉に結晶している」。しかしこの懺悔という言葉さえも仏教的色彩を与えられている。「人はこの世代の他人の罪や悪をつぐなうだけでなく、前世のそれらをもつぐなわねばならない」。

キリスト教か仏教か？或いは、死後の生命等の問題は「天香さん」に興

味を起させない。彼は唯一つの「光」のみが存在するのだといい、生命と人間はばらばらではなく全体として考えられるべきだと主張する。哲学的問題について尋ねられると、彼は普通「多く知って少ししか仕事をしないよりは、少ししか知らないでも多く仕事をしなさい。」と答えたり又は「雄弁なる沈黙」を実行する。すなわち唇に微笑をたたえて坐り、指で土の上を何か描く。又ユーモアのセンスを反映させた答をする。「すみませんが、あなたの問題を理解できません。死があらゆる問題を解決します。あなたが問題を持っているのは、あなたが未だ完全に死んでいないからです。」

一燈園の将来

「天香さんの死後、一燈園のどうなるだろうか？という面白い問題がある。宗教運動として続くだろうか？ 或いは多くの他の新興宗教の二の舞を演じるだろうか？ この点ついてははっきりしたことはいえないが、毎日礼拝の時唯えられる「一事實」は、疑いもなく、「天香さん」を神格化するだろう。

一燈園とキリスト教

言葉よりも行為を、又信仰と生活は一つである事を強調している一燈園から我々は何かを学ぶ事ができるだろうか？ かつては我々も教えられ今も学んでいること、しかも実行に移すことを忘れていた何物かを、新興宗教の成長とキリスト教の停滞の主なる理由は此等の宗教が生活を重視しているのに反し、我々がそれを欠いているからではないか？ そこでこれらとよく似たキリスト教の研究所を日本のどこかで作るよう示唆することはばかげたことであらうか？



IS THE NEMBUTSU MAGIC?

BY A. BLOOM

The *Nembutsu* (thinking on the Buddha, by reciting his name) which is the central religious concept and practice of the Pure Land sects of Japanese Buddhism, and the *Daimoku* (the title of the Lotus Sutra recited like the Nembutsu) of the *Nichiren* sects have recently been subject to considerable criticism in a daily religious newspaper, the *Chūgai Nippō*. The discussion probes the heart of religion in Japanese society and represents an instance of the great ferment going on among scholars of religion as they attempt to meet the demands of a new day with an old religion rather worn and low in prestige. This essay will present some of the issues raised by various writers in the course of the discussion which has not yet terminated. From this we may gain some insight into contemporary religious thinking in Japan.

The origin of the discussion came in an essay by Dr. Ienaga Saburō of Tokyo University to the effect that the *Nembutsu* is magical. Even the retention of the verbal *Nembutsu* by *Hōnen* and *Shinran* was magical. He distinguishes sharply between magic and religion. The conclusion is reached that in the scientific age magical Buddhism must advance to true religion or lose its effect in the modern world. His writing displays two trends: the raising of the standard of spirituality, and the adjusting of science and religion.

Response to this criticism has been lively, mainly from the *Jōdo Shinshū* wing. This fact is due to the criticism of *Shinran* and the general indifference of other sects to the situation.

Dr. Oe Junsho of Ryukoku University replies to Dr. Ienaga with the suggestion that the proper question is the true nature of the *Nembutsu* and not how the common people accept it and practice it.

The answer from the *Shinshū* point of view is that the *Nembutsu* is given to mankind. It is a summons received from the Buddha and faith is the response to that summons. Here we detect an expansion of the meaning of *Nembutsu* from a mere practice to a kind of philosophy of life and religion. It is a sign of a life in faith and is not magical.

From this attempt of Dr. Oe to spiritualize the *Nembutsu* completely, we are introduced to Mr. Kimura Shinsho who reminds us that Buddhism does not deny magic and that the whole basis for the introduction of Buddhism into Japan was a magical one. *Shitennōji*, and the system of provincial temples are signs of this condition. The *Segaki-e* or rite of feeding the departed or hungry spirits is a practice indicating the magical attitude. If this aspect is denied there will be nothing left to Buddhism. He concludes that the *Nembutsu* is of no value without belief in the after-life and this magical attitude. To revive Buddhism is to revive magic. Ienaga divided religion and magic arbitrarily. He concludes, however, that it would be a great fortune to find a Buddhist text which denied magic.

In a later article this same Mr. Kimura takes up the question of the after-life and *Nembutsu*. The problem of *Nembutsu* arises when *Amida* or the Pure Land are denied. If there is no Pure Land then what is the purpose of the *Nembutsu*? He points out that in early *Nembutsu* teaching in Japan the problem was how the *Nembutsu* saved and how it was to be recited. The question of Buddha and Pure Land were assumed. Conditions have now changed and the existence of Buddha and Pure Land must be demonstrated to show the validity of the *Nembutsu*. The question how the *Nembutsu* saves is a question within faith, while the question of the existence of Buddha and Pure Land is a question from without faith.

Prof. Sakamoto of Otani University argues that the *Nembutsu* is not really magic in its truest meaning but there is that aspect in Buddhist history when it has been subsumed under magical concep-

tions. That the *Nembutsu* can be given a magical interpretation does not make it magical. Rather the magical attitude has special presuppositions of its own and may use the *Nembutsu*. He admits, however, that the magical trend has been stronger than the other aspects he analyses and thus concurs partially with Ienaga's views.

Mr. Tachikawa takes issue with Dr. Ienaga and a Mr. Mizukami who have implied that the *Nembutsu* is superstition or useless. He stresses that the charge of magic depends on the attitude of the hearer of the sutra and the reciter of the *Nembutsu*. The sutras and *Nembutsu* transcend magic but those who misunderstand, can treat them magically. *Shinran's* maintaining the verbal *Nembutsu* refers not to magic but to the great sea of the Vow whose virtue comes to us in recitation.

According to Mr. Tachikawa the problems raised here come from treating Buddhism as theory. He maintains that one cannot possibly know the taste of *sake* without drinking it and likewise one cannot understand Buddhism without experiencing it. Mr. Ienaga and Mr. Mizukami do not understand the *Nembutsu* because they do not have it in them. Nevertheless he also admits that Buddhism must be purged of superstition and magic. He ends by expressing his faith in the depth of Buddhist thought. It is universal, natural, harmonious, perfect and united even within its complex development.

Mr. Imuro stresses that religion is more a way to walk than to talk. He addresses himself to Mr. Mizukami who recites the *Nembutsu* but has great doubts. Anyone with this problem is counseled to return to lay life and find the true meaning of the *Nembutsu*.

Finally Mr. Sudo of the Jodo sect agrees with Dr. Ienaga on the magical character of the *Nembutsu*, but states that as linking man with the absolute it transcends primitive magic. The *Nembutsu* is connected to the truth of the Universe and is related to Human Beings. The problem is not the *Nembutsu* but Man. Man cannot relate himself to a specific world without some technique. Magic will not dis-

appear with science because man is the problem. What remains for the religious world without magic? Religion cannot just be founded on a sense of sin. Human consciousness in religion arises through technique. This is a dialectic necessity.

Interesting is the point that *Hōnen*, who said a man could be saved in an instant, continued to recite. *Shinran* did not have joy, but continued to recite. *Nichiren* did not experience becoming Buddha in this life, but continued his recitation. Here the lack of fulfillment may be fulfillment as the practice becomes the mediator in relating ourselves to the world at which we aim.

Each of those essays can be seen to have some points of agreement with Dr. Ienaga in that they do admit that magic is present in Buddhism and that it must be purged. They are generally against magic. However, they are not in agreement that the *Nembutsu* or *Daimoku* is itself magical, and when they admit it is magical, they are convinced that it transcends what is commonly called magic because it comes to us from the other-power or other-world. In all there is a grappling with the complicated historical reality of Buddhism which has never made clear such distinctions and is now confronting a new world. We might ask what these men are proposing as concrete measures to do away with the misunderstandings of the *Nembutsu* which permit the continuation of the gross superstition observable in many areas of Buddhism today?

Behind these discussions we sense a new definition of religion on the Japanese scene. It is a trend away from the utilitarian, pragmatic, use of religion for some worldly benefit and toward a higher ideal of spirituality which will make Buddhism relevant in today's world.

Further, despite the variety of views, there is no thought in these people's minds that Buddhism itself is to be abandoned or doubted. The question is purging and reforming. On the other hand, it is to be noted that standards of religion which may have been gained from the West are being consciously or unconsciously brought to bear on

this reformation.

How this reformation may proceed to the masses is not yet certain, but if widely circulated papers and periodicals take it up, the trend will become clearer and stronger.

A hopeful sign would be the participation of Christians in this discussion in a friendly non-critical way to add some of the insights of Christian faith to the ferment. In the end a new religious horizon will appear in Japan when a strong sense of the non-utilitarian nature of religion is grasped by the large mass of religious people.



念仏は魔術か？

アルフレッド・ブルーム

真宗の中心的概念であり、実践にも移されている念仏と、日蓮宗の題目が、日刊の宗教新聞である「中外日報」に於て、最近かなりの批判を受けた。論争は日本に於る宗教の中心点に触れており、古くさくなった宗教に対し新しい時代の要求に応じようとする宗教学者の熱意の一例を示している。そこで本稿の目的はまだ終結していないこの論争の過定にあって提起された幾つかの問題点を紹介することにある。

論争は、東京大学の家永三郎氏が念仏は魔術的であるという意味の論文を書いたことに発する。法然と親鸞が一生念仏を唱えたこと自体が魔術的であった。氏は魔術と宗教をはっきり区別している。結論として、科学時代には魔術的仏教は真の宗教に即ち、魔術的力を捨てねばならぬとしている。氏の論文は霊性の高揚と、科学と宗教の調和という二つの点を問題にしている。

竜谷大学の大江淳誠博士は家永博士に対し、問題の本筋は念仏の真の性格を問題とすべきであって、一般民衆がそれをどのように受けとり、それを実践しているかという点ではないと答えている。

念仏は人類に与えられたのだというのが真宗側の答である。それは仏から受ける呼びかけであり、信仰はその呼びかけに対する応答である。ここで我々は念仏の意味が単なる実践から一種の人生哲学・宗教哲学に拡張されているのを見る。それは信仰生活の一つの現れであって魔術的ではない。

次に木村真証氏に移ろう。彼によれば、仏教は魔術を否定してはいない。又仏教が日本に入った時のその基盤は魔術的なものであった。四天王寺や地方の寺はこの状態を示している。施餓鬼会は魔術性を示している儀式である。もしこの点が否定されれば、仏教に残されたものは何もなくな

るだろう。彼は結論としてもし死後の生命の信仰と、この魔術性がなければ、念仏は無価値であるといっている。

大谷大学の坂本教授は、念仏は本来は魔術ではないが、仏教の歴史に於てはその面があると主張している。念仏は魔術であるという解釈をすることはできる。だからといって念仏が魔術であるというわけにはならない。むしろ魔術的態度がそれ特有の偏見をもっており、それが念仏を利用するのである。しかしながら、彼は魔術的傾向が他の面より強かったと認めてあり、従って部分的には家永氏の見解と一致する。

立川秀賢氏は先の家永博士及び念仏は迷信であり無価値だという水上氏に対立する。氏は、お経と念仏は魔術を超越しているが、無理解な人がそれらを魔術的に扱うのだといっている。

立川氏によれば、ここに提起された問題は仏教を理論として扱うことから起るのである。酒を飲まなければそれを味わうことができないと同様に仏教の体験を持たなければ仏教を理解することはできないと彼はいう。家永氏も水上氏も体験をもっていないから念仏を理解していない。反面、仏教は迷信と魔術を洗い落さなければいけないことも認めている。

伊室氏は、宗教は語るべきことよりも実際に歩く道であると強調する。氏は念仏を唱えるが大いに疑問を抱いている水上氏に対立している。

最後に浄土宗の須藤氏は念仏の魔術的性格について家永氏に同調するが、人間と絶対者を結びつけるものとして念仏は原始的魔術を越えていると述べている。念仏は「宇宙」の真理と結びついており、「人」と結びついている。問題は「念仏」ではなく「人」である。人間はある技術を持たなければ特殊な世界と結びつくことができない。魔術は科学の到来と同時になくなるものではない。何故なら人間が問題であるから。魔術を除いて一体宗教に何が残るか？ 宗教は単に罪意識の上に樹てられるものではない。人間の宗教意識は技術を通じて生ずる。

これらの論文は皆家永博士とある点に於て同調している。すなわち魔術

が仏教の中に現存しており、除去されねばならないということを本当に認めている。そして皆一般に魔術に反対している。しかし念仏と題目自身が魔術であるとは同意していない。認めたとしても、いわゆる魔術的なものは越えていると信じている。何故ならそれは他の力又は他の世界から我々に来るのであるから。とにかく彼等はその様な区別をはっきりさせなかったまま新しい時代を迎えている仏教の複雑な歴史的現実に取り組もうとしている。しかし此等の人には、今日多くの迷信の存続を可能にしている念仏の誤解を除去する方法として何を具体的に提唱しているのだろうか？

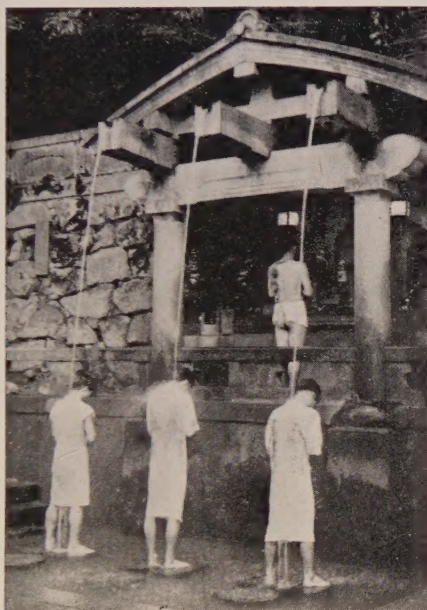
此等の論争の背後に我々は日本に於る宗教の新しい意義に気づくのである。それは現世的利益の為に宗教を功利的・実用的に利用することをやめて、より高い靈性に向おうとする傾向である。

更に、種々なる見解にも拘らず、仏教自体を廃止したり、疑問を持つ者は誰もいない。問題は魔術を除去し改革することである。他方注目すべきことは、西洋から得られた宗教の規準が意識的にしろ無意識的にしろこの改革に利用されているということである。

もしキリスト教徒がこの論争に友好的態度を以って加わり、キリスト教信仰の幾つかをこの論争に加えれば、それは望ましいことである。

大衆が宗教の非功利性を強く掴む時、日本に新しい宗教的地平線が現われるようになる。

‘MOUNTAIN RELIGION’



The “JR” will in each issue bring an article on a Japanese Religion, mainly the so-called New Religions. The next issue will feature the subject, illustrated below, “The *“Yamabushi”* (山伏), Japan’s Buddhist mountain climbers.

MISOGI: Some “Yamabushi” during a purification ceremony at the Kiyomizu temple in Kyoto before leaving for the mountains. After the purification animal food and liquor are forbidden during the journey.



Some “Yamabushi” are resting at the famous stone at Ōmine-san, which forbids women to climb the holy mountain. The Kanji (從是女人結界) mean: FROM HERE ON WOMEN ARE NOT ALLOWED TO PROCEED.”

